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The book would not be of value to specialists in any of the departments entered, unless perhaps to those studying or teaching the scholastic theology.

E. ALBERT COOK.

BIG TIMBER, MONT.

PALESTINIAN GEOGRAPHY

These two works¹ on Palestinian localities are of very different character. M. Le Hardy has faithfully compiled from all sorts of writings references to Nazareth, and arranged them chronologically, weaving them together by means of historical sketches. He begins with the references in the gospels, and comes down century by century, quoting church fathers, pilgrims, Moslem authors, and modern travelers in turn. The sketches which form the setting of these quotations contain a comprehensive chronicle of Palestinian history. The whole is interesting, and the collection of sources is valuable, but the method leads, of course, to much repetition. Eusebius is quoted as saying that Nazareth had in his day two churches, one on the spot where Mary received the annunciation, the other where the Lord was brought up. Subsequent writers wearisomely repeat this statement. In the eleventh century three churches appear to have been in Nazareth, one having been added on the site where the synagogue in which Jesus read the Scriptures stood. The fountain from which the virgin obtained water begins at this time to be mentioned also. After this period the quotations become more abundant, and the checkered career of these sanctuaries under Fatimites, crusaders, and later conquerors is followed. When M. Le Hardy reaches the nineteenth century, he contents himself with recounting the history of the country and of Roman institutions there.

If M. Le Hardy's book is scholarly and mild, that of Père Coppens is polemic and spicy. The Assumptionist fathers, who entertain every year many Catholic pilgrims in their commodious hospice at Jerusalem, have had a guide-book prepared for the use of pilgrims. It is entitled *La Palésthine: guide historique et pratique*. The Assumptionists have also purchased a garden on the eastern slope of Mount Zion. In the guide-book it is claimed that within this garden lies the site of the grotto in which Peter wept after his denial of Jesus, over which a church was built at a

¹ *Histoire de Nazareth et de ses Sanctuaires: Étude chronologique des documents*. Par Gaston Le Hardy. Paris: Lecoffre, 1905. xvi+237 pages. Fr. 2.50.

Le Palais de Caïphe et le nouveau Jardin Saint-Pierre des Pères Assomptionistes au Mont Sion. Avec plans et figures. Par le P. Urbain Coppens. Paris: Picard, 1904. 94 pages.

later time; that here also is the site of the palace of Caiaphas, over which a church had also been built; and that these sites were identical and the churches were one and the same. Now, it had generally been supposed that the Church of the Tears of St. Peter was in the neighborhood of the Assumptionists' garden, but that the site of the palace of Caiaphas was farther up the hill near the Cœnaculum. The authors of *La Paléستine* attempt to show that the earlier pilgrims identify the two sites and place them in the garden mentioned, but that the Armenians since the fourteenth century, when they were dispossessed of the locality, have transferred the site of Caiaphas's palace farther up the hill. It is the aim of Père Coppens to disprove this, and to establish the generally accepted view. He shows that the authors of the guide-book have placed Tiridates of Armenia a century too late, have not quoted the Bordeaux Pilgrim correctly, and are guilty of other inaccuracies. He also, by reproducing a number of maps and sketches made by ancient travelers, seems thoroughly to prove his point. He writes with a vigorous and stinging pen, making it evident that under the somber garb of a Franciscan there stir feelings similar to those which burn under secular garments.

GEORGE A. BARTON.

BRYN MAWR, PA.

ASSYRIAN INSCRIPTIONS

The book¹ by C. H. W. Johns is the first instalment of "The Library of Ancient Inscriptions," under the general editorship of Charles Foster Kent and Frank Knight Sanders.² The series promises to be a noteworthy contribution toward the diffusion of our knowledge of ancient Semitic history and literature. If the other volumes are as well thought, well wrought, and well brought as the present volume, we may safely congratu-

¹ *Babylonian and Assyrian Laws, Contracts and Letters*. By C. H. W. Johns. New York: Scribner, 1904. xxiv+424 pages. \$3.50.

² The whole series, in nine volumes, is arranged as follows: (1) *History of the Discovery and Decipherment of Ancient Inscriptions*: (a) "Semitic Inscriptions," by C. F. Kent; (b) "Egyptian Inscriptions," by George A. Reisner.—(2) *Old and New Babylonian Historical Inscriptions*. By Christopher Johnston.—(3) *Assyrian Historical Inscriptions*. By Morris Jastrow.—(4) *Inscriptions of Palestine, Syria, and Arabia*. By C. C. Torrey.—(5) *Egyptian Historical and Biographical Inscriptions*. By W. Max Müller.—(7) *Egyptian Tales, Proverbs, Poems, and Belles Lettres*. By G. Maspero.—(8) *Babylonian and Assyrian Epics, Penitential Psalms, Proverbs, and Religious Texts*. By F. Delitzsch.—(9) *Egyptian Religious, Magical, Medical, and Scientific Texts; Legal and Business Documents*. By F. L. Griffith. The series sells for \$27.